

1725
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Bowells of Compassion towards the ~~Scattered~~ ^{Scattered} Seed.
Or a visitation to all, who hath been seeking ~~the~~ ^{the} resting place,
but hath not found it : the cause why shewed, ~~and the way~~
to it manifested, wherein is something shewed also, of the
emptiness, and unsoundness of all profession, without
the light of Christ, to be the guide.

Also an information to all the honest-hearted who desires to know the
truth in the simplicity of it concerning us, the people of the most high
who is by the world called Quakers : where all people is warned
not to passe their Judgement upon us, only by the reports of such as
know not God : wherein they are counselled out of love to their soules
to wait with patience ; and to mind the testimony of Gods witness,
that they may be preserved from lifting their hand against the Lord,
and his work.

Written in love to the scattered people in *America* : and is to be sent to all the
Islands belonging to it, that all may be warned, and left without excuse. By
one who am a witness what the Lord hath done for his people ; and hath ob-
tained with him among the rest of the faithfull, whom he hath gathered into his
fold of rest ; where they are throughly satisfied ; and lies down in peace and rest.

Richard Pinder.

Come oh all yee wearyed soules, who hath travailed long, and hath waited
long for deliverance : now is the everlasting light broken forth ; and de-
liverance is proclaimed by it unto all that have mourned in the time of Zions
desolation, and hath waited for her deliverance out of Captivity, and bon-
dage to be set free. Unto you the Lord is uttering of his voice, to the causing the
dead to heare ; that yee may understand the way of life, and salvation ; which
unto you is held forth in the light of eternall life, unto all that shall receive
it, and beleive in it, and be turned to it, whereby you will be turned from under
Satan's power (which hath caused your soules to mourn) into the power of God ;
and will feelee redemption wrought by it, and deliverance to be brought to the seed
of God, which hath long been kept in bondage ; and been captivated, and hath
groaned for deliverance ; but found it not, while your minds was alienated, and
estranged from the pure Principle of God in you, and so from the life of Christ,
and strangers to it. For all are strangers to the life of Christ, untill they be turned

to his light which shines in them : whereby they are turned from the darknesse, and from under the power of it, into his power who hath enlightened them, who is the life, which was given to be the light of men (which the darknesse could not comprehend) that whosoever should beleve in him, should not abide in darknesse but should have the light of life ; and so be translated from death to life ; that in his life who hath enlightened them, they might be partakers of Gods love, who hath loved them, and called them out of darknesse into his light ; that in his light they may know his power ; that by it, they may be quickened, and made alive unto him ; whereby the way of life will be known, and lived in, which is not known by those that hates the light who are enemies to it, and doth not beleve in it, and so come short of the life (which should satisfie them) and remains in the death, and the power of it guides them that doth not obey the light, but obeys unrighteousnesse, and yields their members servants unto it, and so is free from righteousness, because they beleve not in Christ (who hath enlightened them) who is Gods righteousness, in whom God is well pleased, and in whom his Children finds acceptance with him, and is well pleasing to him in obedience to his light ; in which they come to receive his mind, and will, and knows his secrets revealed in them and so knows his voice ; and follows it, in the way where they find pasture, and feeding ; and so is satisfied, and lies down in peace with him ; and knows the resting place, which all they are ignorant of, that denies his light by which they are enlightened ; and the leadings of it, which should lead, them out of the way of death, and destruction, which all they are going on in that doth not beleve in the light, which is the way to God, and is the truth, and the life ; in whom salvation is only to be sought for, and found, and in no other but in him ; that hath enlightened you with his true light. So all you that hath long professed God, and hath sought after peace with him, but hath not found it ; here is the ground, because you have not sought it in the light ; and so have not known the power which should have reconciled you unto God, that so the enmity hath lodged in your hearts ; and the partition wall hath been standing unthrown down, which kept you at a distance from God ; which must be slain ; and thrown down ; before peace with God be known, and witnessed ; which never any comes to see slain, or thrown down ; but those that comes to the light, and receives it, and beleivs in it ; and so receives the power which slays the enmity ; and breaks down the partition wall : for to as many as did receive him, power was given to become the Sons of God, in which power they had victory, and were redeemed to God by it, out of the iniquity, and out of the sin : where peace with God comes to be witnessed in the light, and power of God, which hath discovered it ; and thrown it down, and here Christ comes to be put on, & the true faith known, and the increase of it ; and the old man with his deeds, comes here to be put off, and crucified ; and the new man known, which is after Gods Image, and comes to be renewed according to the will of God, and here comes the image of the heavenly to be known and born ; the wisdom which is from above

received : which is first pure, then peaceable, gentle, and easie to be intreated : which all they who are making a profession of God, and the Scriptures in their earthly wisdom (and the enmity standing in their minds) that wisdom which is from above they are ignorant of, for the wisdom which is from above comes only to be known in the light: for Christ who is the light is the wisdom of God, & the power of God. So all they who make a profession of God and yet disobey the light which Christ hath enlightened them withall: their wisdom is earthly, sensually, and diuallish : and all who be in this wisdom they are below the knowledge of God, and so in this wisdom is it that men put light for darkness, and darkness for light ; and so is not fit to judge of the things of God ; for the things of God is foolishness to that wisdom which is from below ; and God will confound it, and all them that be in it, that sets themselves against his appearance, which is in light ; in which light the things of God comes onely to be seen and known in that which is spirituall and eternall : for it is the eye which is eternall and invisible, that sees into the invisible things of God. So all they which be from the light (which is the eye) they are blind, as concerning the things of God ; for it is only the light which gives the knowledge of God, and searches into, and sees into the things which is eternall : and the things of God are onely spiritually discerned ; for the naturall man doth not perceive them, neither can see into them. So all you that are speaking of the things of God, and are professing the Saints word, which was given forth by the eternall spirit which dwells in them, and did reveal the things of God unto them : Now you that profess their words, and yet denies the light that Christ hath enlightened you withall, and calls it naturall (and so excludes your selves from having any thing in you which is eternall of God) you are wholly blind in the things of God. For any who ever comes to know any thing of God, as concerning the salvation of their soules ; they must know it by the light in them ; for God is only light, and in him is no darkness at all ; and so the darkness that cannot reueale him, nor comprehend him, who is light it selfe, who hath immortallity, and dwells in the light, and only reueales himselfe to his Creatures in the light ; that so they in his light may know what concernes the good of their soules ; and as they are kept in it, they are kept in unity with him, who is the Authour of it. And so as the Saints walked in the light ; they had unity with God (who is light) and one with another ; and in it knew the washing, and cleansing, by the blood of Jesus, from all unrighteousnesse. And all they that deny the light, deny that which should wash them and cleanse them ; and so tramples under foot the blood of the Covenant, and counts it an unholy thing ; and so neglect that which is ordained of God to be the salvation of their soules, and despises the day of their visitation ; and slights it ; and so remains in darkness, and knows not what way they go, because darkness hath blinded their eye, with which they should see the way of salvation ; and their eye being blinded, then they stumble and so erres from the way of God ; and stumbles at Christ the cheife corner stone.

who is a stumbling stone, and rock of offence unto those that doth not beleeve in him; but take pleasure in unrighteousnesse. But who loves his light, and walkes in it; the occasion of stumbling comes to be taken away: for all stumbling that is in the night in the darknesse, from the light: and so all who stumbles, it is because they beleeve not in the light which Christ hath enlightened them withall; and so the light is their condemnation, because they doe not beleeve in it, but loves their evill deeds; which the light (if they were obedient unto) would lead out of; and so lead out of condemnation: for this is the condemnation, that light is come into the World, but men love darknesse rather then light, because their deeds are evill; and will not bring their deeds to the light, because the light will reprove them. And so he's the ground, why so many, both teachers, and people, hates the light, and speakes evil of it; because they love, their evill deeds: but all that love the light brings their deeds to it; whereby they are manifest that they are wrought in God, and is justified by his light, which hath led out of the love of the evill deeds. So all you that are breathing after peace, and fellowship with God, and hath longed for it, but hath not found it, come to the light, and this will let you see what hath kept you from it; for this for your sakes is written, that you may understand where the way of life and peace is to be found; and that you may be brought into it, where you will see the emptinesse, and unsoundnesse, and unprofitableness of all that profession which is without the light; and of all those performances which is acted, but not led into by the light, which is the Principle of God. So never any comes to find true peace, neither in performing, nor in not performing, but those that are led into the obedience of what they doe, by the principle which is of God; for this orders their service, and worship, unto him aright: and is accepted with him, where an answer from him comes to be knowne and received; which none comes to know, or receive, but those that are led into what they do by the motions of his own spirit. For his worship and service; that stands in the spirit, and in the truth. And all whose minds are abroad from the principle of truth in them, they are strangers to the worship and service of God; who are waiting for him and his appearance in outward observations, you are mistaken, and the God of the world hath blinded your mindes: for his kingdome comes not by observation, nor stands not in words, but in power, and in peace, and joy in the holy Ghost, and the appearance of it is to be found in you, as a graine of mustard-seed; and the increase of it you are to wait to feele there. And all you that have been seeking loe here, and loe there, you must turne back, and feele the appearance of it in your selves; and not be as fooles, whose eyes is abroad. For you have been deceived by those that hath cryed loe here, and loe there; they have drawn you forth from the principle of God in you (which should have led you into the knowledge of God) and so you have come short of what you have desired after and sought for; and you have spent your money for that which is not bread, and your

your labour for that which hath not given you true satisfaction. Now the Lord have ing remembred the travell of all such; and having regarded the cry of the oppressed, it hath caused bowels of compassion; that so after the time of your long darkness, he is risen to gather you, with thoughts of love towards you; if you be not stiff-necked, & rebellious; but be willing and obedient unto, he will gather you the resting place to ly down with those whom he hath caused to understand his counsell, and made known the way of life unto them; and hath established their feet upon the sure foundation, and rock of ages: this the Lord hath done for many thousands, after their long travell, and much seeking hath brought to the knowledge of the truth it selfe; whereby they are thoroughly satisfied, and lyes down in his arm, by which he hath gathered them into his fold of rest. This the Lord hath brought to passe; to the praise, and honour of his own name; in the Island of *England*; where many is brought to walk in the light of the Lord their God; and lyes down together in the resting place, where their waters is sure. And now the Lord is fulfilling his promise made of old; and is risen to gather his elect from the four corners of the earth, into his everlasting fold, where there is one shephard, and one fold witnessed according to his promise; who hath promised that he will seek, save that which was lost; and bring back that which was driven away. And this is a visitation unto you the scattered in *America*, who hath any true, and living breathings after God; who hath professed him in words, but hath not found that which your soules longed after: by one whom am a witness what the Lord hath done for his people; and having obtained deliverance, and favour wim (amongst the rest) who is constrained by the love, and power of God to visit you; that you may also be gathered, and made partakers of the same love, and power, which now the Lord is manifesting to the glory of his everlasting name; and to the peace; and comfort of all that have waited for him, and sought him in sincerity, and uprightness of heart: now hath he caused his glorious light to shine forth, to guide their feet in the way of peace, and salvation; in which fooles shall not erre, nor goe astray: and all that walkes in it, shall find pasture; and feeding, and shall grow to his praise, that had called them; and shewn them the way of life, who hath visited them with the descending from on high, which hath given the knowledge of salvation; and hath brought deliverance with it, even unto those that sat in darkness, and under the shadow of death; behold light is sprung up, which hath caused many to rejoice. Arise, arise, you that are yet in darkness, and come forth, that Christ may give you life; that you may come to witness deliverance to your soules, which is precious in the eyes of the Lord; who doth not desire your death, but rather that you should repent and live, that he may have mercy on you; that you might be gathered in this day of his love; least it be said unto you, how often would the Lord have gathered you, but you would not. Oh be not stiff-necked, neither harden your hearts against him; least the day of your visitation pass over your heads, & it be hid from your

but while the Lord calls, and waites to be gracious unto you, that you may return with speed; that he may shew mercy unto you: who hath said that in the day that the wicked man turnes from his wickednesse, and doth that which is just, he will remember his sin no more. But know assuredly that if you neglect the day of your visitation, and continue, and go on in sin, and wickednesse; that the day of the Lord will overtake you; and that his fury, and indignation, you must partake of, which must be poured out without mixture: and will fall heavy upon the head of the wicked, and ungodly, that turnes his pure grace into wantonnesse; which hath appeared unto them, and would teach them to deny all ungodlinesse; (if they were obedient unto it.) and to live godly, and soberly in this present world. But if you go on in wickednesse after you are warned, and do despite unto the spirit of grace; then your candle shall be put out: and know then that utter darknesse shall be your portion; where there shall be weeping and gnashing of teeth, for ever, and ever.

And unto all you whose hearts is tender towards God; and desires to know the truth as it is in Jesus, and is afraid of being deceived, and led in the way of errour a few lines I am moved to write unto you, that you may be more fully informed concerning us, whom the Lord hath made witnesses of his truth; seeing many false reports, and many slanders is cast upon us by those that know not God, nor his worship, which is in spirit, and in truth; and this worship we own; and set up, and witness it amongst us: and therefore is it that we are so much hated, and reproached by all sorts of people that are in the false worship, and ways, because we testify against them all, who are in the Sects, and opinions, that are setting up their own inventions; and so is worshipping the work of their own hands; against all such we bear our testimony, who knows not a principle of God to guide them in their worship: but is worshipping by tradition: for this we say, that it is neither circumcision, nor uncircumcision that avails any thing with God, but a new creature. to this in short; we are against all those that professe that, which they live not the life of; such we account as hypocrites, and all such teachers that professe the scriptures, and Saints words; and yet be out of their life; all such we doe deny, and turn from them, as having the form of godlinesse; but not the power of it, who denies the light, which Christ hath enlightened every one withall; with which they could be led into the life of what they professe; and this we say, that none comes into the life which the Saints was in who gave forth the scriptures, but those that come to be guided by the same spirit, as they were; nor into the power which the Saints lived in, but those that receives the light of Christ, which shines into their own consciences. And I say again, that those professed Teachers, who doth deny the light of Christ to be manifested within people, to guide, and teach them; such we account, as blind guides: for we knowing, and being assured that there is nothing that can guide any in the way of God, but the light, which comes from him, and all they that doth deny the appearance of it to be within; we say they

they are ignorant of the anointing which was in the Saints, and did teach them; and as they continued in it, they needed not any man to teach them, and all who deny the teachings of the anointing within, we account as Antichrists, and deceivers; and say they were never sent of God: for those that were sent by him, they were sent to turn people from darkness to light, from Satans power, unto God. And again we say, that none brings any unto God, nor profits people, but those that turnes them to the light; for how is any like to come into the knowledge of God, while they remain in darkness: and them Teachers, which doth not bring people to the anointing within, to be taught by it; we account of that sort which keeps people ever learning, but never able to come to the knowledge of the truth. For it was the spirit of truth, by which the Saints was led into all truth; and the spirit did reveale the things of God unto them; and it was within them: and what may be known of God, is manifest within. So not any one knows any thing of God, but as his spirit reveales unto them. For no man knows the Father but the Son, and he to whom the Son reveales him, and who ever comes to know the Father, and the Son to dwell in them, they must come to the light, and wait in it, to see the Father and the Son revealed: and here you will know the doctrine of Christ; and all that abides in it, they have both the Father, and the Son: and if any bring any other doctrine then this, you are not to receive them into your houses, neither bid them God speed, lest you be partakers of their sins. And all that reads this, may see that that accusation is falsely cast upon us, to say that we deny the Ministers of Christ; for it is none but those that professe themselves to be his ministers; and doth not abide in his doctrine, it is those that we deny; and declare against those that we find walking in the steps of the false Prophets, which we read of in the scriptures. So this is for the simples sake, that they may clearly understand that we do not deny the true Ministry, nor Ministers, but own them; and witnesse the true ministry among us. And praises be unto the Lord, many have the word of reconciliation committed unto them, and are faithfull ministers of it; not of the letter, but of the spirit, which gives life; by which many comes to be converted unto God, and turned from darkness unto light. So it is none but those that can not witnesse this ministry that we speake against; who runs for their own ends but is not sent of God, and so doth not profit people; those indeed we do declare against; as all those ever did that was sent by God; and did receive their ministry from him freely; and so was to minister freely unto those whom the Lord sent them; and so the Lord he cared for them. And those that make a prey upon the people; and through covetousnesse make Merchandize of soules, those we do deny; such as watches not for the good of soules, but for the steepe; such we exhort people to turn away from, lest they be destroyed by them; such who feedes not the flock, but feeds themselves; those teachers we declare against, in what Country, or place soever we find them; and seeks to redeem people out of their mouths; that so they may no longer make a prey upon them; that they may be brought

know their true shephard, and true Teacher; who is now come to teach his people by his own spirit, and is fulfilling his promise made with Israel; all the children of the Lord shall be taught of the Lord; and great shall be their peace: and now he is gathering the residue of his own seed into his covenant of light; where they shall not need to teach every man his neighbour, and brother, saying know the Lord, but all shall know him, from the least to the greatest: and he is pouring forth of his spirit upon all flesh; and many, both Sons and Daughters, is brought to Prophecy, according unto his promise; and this he hath fulfilled, and brought to passe, among his gathered flock, to the great astonishment: of all the heathen round about; who knows not God, nor his power, by which he subdues Kingdomes; and over-turnes them, untill the Government of them come into his hand, whose right they are: who reignes in righteousness, in justice, and in equity; who must rule all Nations with his Iron rod, and will dash them to peices, (like a Potters vessell) that opposeth him in his work, which now he is bringing to passe; by his own Arm; even his work, his strange work, his act; his strange act. So this the Lord hath put in my heart, to warne all, both high, and low, both rich, and poor, bond, and free, that you take heed how you lift your hand against the Lord, and his people; whom he hath made witnesses of his out-goings, which hath been as in times of old; least it come upon you, as spoken of by his Prophet, behold yee despisers, and wonderers, and pusill; for the abomination, which hath caused desolation is seen; and he that stands in the holy place reads, and understands. So I say, again this is a warning unto all sorts of people, in these forreigne Countreyes that they be not hasty to speake evill of things that they know not; nor to judge rashly of things they doe not understand; but that they may with patience wait to see what the Lord will bring to passe; least they be found fighting against him; and so be consumed by the breath of his nostrills: for surely his stroke will be grievous, and fall heavy upon all that withstand him: for consider was there ever any that strove against the Lord, and prospered? Nay; though the heathen rage; and the wicked imagine vaine things against the Lord, and his people; they shall be confounded; and his Son he will exalt upon his holy hill; to be both Lord, and King, and Law-giver: unto whom Kings, and Princes shall be made subject, and shall lay downe their Crownes at his feete: and this the Lord will bring to passe; contrary to all the wills of men; that so he may be exalted, and get himselfe a name for his own worke sakes; whose out-goings was ever strange unto the World: and this I say for your sake; whose hearts is after God, that you may not be filled with reports from the mouthes of wicked and ungodly men, concerning us, the people of the most high; but that you may be single in your mindes from judging of us, untill you see further of us. And mind the testimony of Gods witness in you, that you may be preserved, from passing Judgement hastily upon us, onely from the reports of such as know not the Lord. For a people

people that is hated of the World we are; and the Lord hath redeemed us out of the pollutions of it; whereby we give our testimony against it that the deeds of it is evil; wherefore we are hated of the World, as theſe ever was, whom the Lord called out of it; and choſe to beare his testimony againſt it, and unto his truth; whereby they become a by-word, and a reproach unto the World, as we are now, whom he hath redeemed unto himſelfe out of the vain glory, and cuſtomes of it; whereby we have the testimony of his ſpirit, that we are of him, and that the whole World lies in wickedneſſe; and becauſe we obey his commands, and they are not greivous, but joyous to us: And becauſe the love of God dwels amongſt us, and is perfected in us, and one towards another, whereby we know that we are paſſed from death to life, where Satan hath no power, but is caſt out; which hath cauſed great wrath upon them that dwels in the Earth, that to many times they have ſought to devour us; and hath had power to caſt ſome of us into Priſon, and to inflict puniſhment upon our outward bodies for a time, in which time the Lord was with us our ſtay, and refuge; when all the powers of darkneſſe roſe up againſt us, and would have devoured us in a moment, had not the Lord appeared for us, for the deliverance of his own ſeed, for whoſe ſake he is now riſen, with full purpoſe to gather, and to make it the praiſe of the whole Earth, and to exalt it in ſpite of all his enemies, and to crown his people with victory, and dominion over the heads of all the ungodly, whom he hath uphelden by his arme, and hath led them through great tribulation, whereby they came to be acquainted with the Lords dealings with them, and ſaw his arme and power, through all preſerving of them, where they had their garments waſhed, and made white, and is redeemed by the blood of the Lamb, and hath received the mark of the living God in their foreheads, and have found their names written in the Lambes book of life, from the foundation of the World, and ſo cannot worſhip the Beaſt, nor his Image; but makes warre againſt him, with the testimony of the Lamb, by which we overcome and have victory, and rejoyces over the Beaſt, and falſe Prophet (praiſes be unto the Lord for ever more) and worſhips him that made heaven and earth, who was dead, and is alive, and lives for ever more; who hath brought ſalvation, and redemption, who hath wrought all our workes for us, and in us, who hath ſaved in the time of need: who by his own arme hath brought deliverance, and hath delivered out of captivity, and bondage, and hath made us free, in the kingdome of his own Son; who cannot but extoll his loving kindneſſe, and infinite mercies towards us, whoſe time hath been a time of love, even when none elſe pittied, then he by his own power wrought our deliverance, and ſaved us; whereby we are become the firſt fruites unto the Lord God, and to the Lamb, and rejoyces before the Throne of his glory, where we come to be filled with his praiſes, who hath purchaſed us by his own blood, and hath redeemed us out of kinred, tongues, and Nations, not to live unto our ſelves, but unto him that dyed for our ſins, and is riſen again for our juſtification, that we ſhould not faſhion our ſelves according to

the former lusts, in our ignorance, nor according to the course of the World, neither that we should be conformable unto it; but that we should live to his praise and be conformable to his Image, who is our Captain, and forerunner, who for the joy set before him endured the Crosse, and despised the shame, and so he being our example, and Master, who suffered the contradiction of sinners, therefore, we as followers, and servants thinke it no strange thing to be hated, and reviled of the World, we knowing that our Lord and Master passed the same way: and that the servant is not greater then his Lord: and that they who will live godly in Christ Jesus must suffer persecution: So we rather chuse to suffer with our Lord and Master, then to enjoy the pleasures of sin; which is but for a season; we rather chuse to fill up the measure of his sufferings which is yet behind: for we knowing that all who ever reignes with him, must first suffer with him, for he was made perfect through sufferings; and we knowing, and having such a cloud of witnesses, recorded in the Scriptures of truth, that persecution, and suffering, was the portion, which the people of God received from the World; Therefore we even so walk, as we have them for an example: we believing that they through patience obtained the promise; and is laid down in peace, and rest; that so, none need wonder why we are so hated, and persecuted in every place, by those that knowes not God; and by them also that professeth in words they know him; but in works deny him; by all such we are hated, and false, slandered, but unto us reproches is great riches: we knowing that they have no evil justly to accuse us of, or lay to our charge, as we have a true testimony in all consciences, that doth witness for us, that our lives and conversations is honest, and harmlesse towards all men, both in word and action; and that we walk void of offence towards all. Onely this the seed of enmity is offended when we cannot bow to it, nor honour it: knowing that all honour is to be given unto God; and that it is due to him, and that he will not give it to another; and that all knees is to bow at the name of Jesus, both things in heaven, and things in earth. So no more we can bow to the seed of the Serpent, knowing that it is that seed, which seekes the honour which is below: and not the honour which is from above; So we honour all men in the Lord; and gives honour unto whom honour is due; but bow to *Haman's* wicked nature we cannot, though we suffer for it, as *Haman* would have caused *Mordecai* to have done. Or it may be they are offended at us, because we prophesie against all sin, and wickednesse, and exhorts people to come out of it; and to minde the light of Christ in them, which checks and reproves for sin, that so they might be brought to repentance; to witness the salvation of their soules; now indeed, when the seed of the Serpent heares this, it begins to rage in them, in whom it beares rule, for great is the enmity of the old Serpent, the Dragon, against the Man-child, wherever he speaks, knowing that it is he that must bruise his head, and dash his kingdom to peices with his rod of Iron, who must rule all Nations; and unto whom all knees must bow, and we knowing this, that all power is given
unto

unto him the Lamb of God, which was slain from the foundation of the World we are subject unto him, and his power, for conscience sake; knowing that it is the higher power, unto which all is to be subject.

And here the honest hearted Reader may see what hath been, and is the cause why we have suffered, and do suffer by the hands of unreasonable men, seeing there is enmity put between the two Seeds; and that he that is born after the flesh persecutes him that is born after the spirit, and that there is no agreement between the temple of God, and the temple of Idols, nor no communion betwixt light, and darknesse, and that the bond-Woman, and her Son, seekes to destroy the free Woman, and her Son. So if thy eye be but single, and thou read without prejudice in thy minde, and let not the evill overcome thee; thou maist easily see what fees we are of. If we were of the World, the World would heare us, but the World heares its own; and he hath chosen us out of the World, therefore the World hate us, because it hated him, who hath called, and chosen us; before it hated us: and the Servant is not greater then his Lord.

By one who desires the good of all soules R P

Barbados the 6th. day of the 7th. Month. (59)

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